

the ease with which he expressed himself, it would appear that the "flow" is as easy in French as in English, and certainly the flow is easy in English.

Never did I feel the force of the words of the poet whom he quoted as I felt on this day—Home, Sweet Home! He spoke in this touching strain for some ten minutes and it is no exaggeration to say that not a dozen eyes were dry when he stopped and his truly kind and fatherly heart was vividly moved too.

At the end he reminded the children that they are not forgotten by a lady, though absent from the parish on this day—Mrs. Joseph Straube, who was away down in the Province of Quebec, kneeling at the shrine of St. Anne de Beaupre, thought of the little ones and from that shrine had sent to those making their first communion medals as fond souvenirs of the feast of St. Anne.

The evening sermon was quite different from the morning—the morning was for the heart—the evening was for the intellect. It was a splendid doctrinal exposition of the Real Presence of Jesus in the Blessed Eucharist. His first care was to show the negative part—that we do not believe, the second, positive—that we do believe. All Christians keep some remnants of holy communion. In some it is this sacrament of the Lord's supper, or simply communion service, but those do not constitute holy communion. Then comes the positive side—that we do believe, wherein he made it plain that we receive the body and blood of Jesus Christ—appealing to the sixth chapter of St. John—which he fully examined and compared. The difficulties proposed by the Jews and disciples were fully brought and did splendid service in upholding his contention. He spoke for one hour and ten minutes and made a lasting impression on his hearers. All felt that they had listened to a splendid lecture rather than a sermon. Above all the kind words at the end addressed to the children will long remain fresh and let us hope bring forth fruit.

ENCYCLICAL LETTER.

(continued from page 1.)

people is not incongruous. Thus the parish priest, the bishop, and the Pope, are placed immediately over the same people" (St. Thomas in iv Sent. dist. xvii., a. 4, q. 4, ad 3). So the Roman Pontiffs, mindful of their duty, wish above all things, that the Divine constitution of the Church should be preserved. Therefore, as they defend with all necessary care and vigilance their own authority, so they have always laboured, and will continue to labour, that the authority of the bishops may be upheld. Yea, they look upon whatever honour or obedience is given to the bishops as paid to themselves. "My honour is the honour of the Universal Church. My honour is the strength and stability of my brethren.

ren. Then am I honoured when due honour is given to everyone" (S. Gregorius M. EPISTOLARUM. lib viii., ep. xxx., ad Eulogium).

APPEAL TO SHEEP NOT OF THE FOLD.

16. In what has been said we have faithfully described the exemplar and form of the Church as divinely constituted. We have treated at length of its unity: we have explained sufficiently its nature, and pointed out the way in which the Divine Founder of the Church willed that it should be preserved. There is no reason to doubt that all those, who by Divine Grace and mercy have had the happiness to have been born, as it were, in the bosom of the Catholic Church, and to have lived in it, will listen to Our Apostolic Voice: "My sheep hear my voice" (John x., 27), and that they will derive from Our words fuller instruction and a more perfect disposition to keep united with their respective pastors, and through them with the Supreme Pastor, so that they may remain more securely within the one fold, and may derive therefrom a greater abundance of salutary fruit. But We, who, notwithstanding our unfitness for this great dignity and office, govern by virtue of the authority conferred on us by Jesus Christ, as we "look on Jesus, the author and finisher of our faith" (Heb. xii., 2) feel Our heart fired by His charity. What Christ has said of Himself We may truly repeat of Ourselves: "Other sheep I have that are not of this fold: them also I must bring and they shall hear my voice" (John x., 16). Let all those, therefore, who detest the wide-spread irreligion of our times, and acknowledge and confess Jesus Christ to be the Son of God and the Saviour of the human race, but who have wandered away from the Spouse, listen to Our voice. Let them not refuse to obey Our paternal charity. Those who acknowledge Christ must acknowledge Him wholly and entirely. "The Head and the body are Christ wholly and entirely. The Head is the only-begotten Son of God, the body is His Church; the bridegroom and the bride, two in one flesh. All who dissent from the Scriptures concerning Christ, although they may be found in all places in which the Church is found, are not in the Church; and again all those who agree with the Scriptures concerning the Head, and do not communicate in the unity of the Church, are not in the Church" (S. Augustinus, CONTRA DONATISTAS EPISTOLA, sive DE UNIT. ECCL., cap. iv., n. 7).

And with the same yearning Our soul goes out to those whom the foul breath of irreligion has not entirely corrupted, and who at least seek to have the true God, the Creator of Heaven and earth, as their Father. Let such as these take counsel with themselves, and realize that they can in no wise be counted among the children of God, unless they take Christ Jesus as their Brother, and at the same time the Church as their mother. We lovingly address to all the words of St. Augustine: "Let us love the Lord our God; let us love His Church; the Lord as our Father, the Church as our Mother. Let no one say, I go indeed to idols, I consult fortune-tellers and soothsayers; but I leave not the Church of God: I am a Catholic. Clinging to thy Mother, thou offendest thy Father. Another, too, says: 'Far be it from me; I do not consult fortune-telling, I seek not soothsaying, I seek not profane divinations, I go not to the worship of devils, I serve not stones: but I am on the side of Donatus.' What doth it profit thee not to offend the Father, who avenges an offence against the Mother? What doth it profit to confess the Lord, to honour God, to preach Him, to acknowledge His Son, and to confess that He sits on the right hand of the Father, if you blaspheme His Church? . . . If you had a beneficent friend, whom you honoured daily—and even once calumniated his spouse, would you ever enter his house? Hold fast, therefore, O dearly beloved, hold fast altogether God as your Father, and the Church as your Mother" (Enarratio in Psal. lxxxviii., sermo ii., n. 14).

Above all things, trusting in the mercy of God, who is able to move the hearts of men and to incline them as and when He pleases, We most earnestly commend to His loving kindness all those of whom We have spoken. As a pledge of Divine grace, and as a token of Our affection, We lovingly impart to you, in the Lord, Venerable Brethren, to your clergy and people, Our Apostolic Blessing. Given at St. Peter's, Rome, the 29th day of June, in the year 1896, and the nineteenth of our Pontificate.

LEO XIII., POPE.

ACUTE DYSPEPSIA.

A TROUBLE THAT MAKES THE LIVES OF THOUSANDS MISERABLE.

The Only Rational Treatment is to Remove the Cause of the Trouble—One Who Suffered Greatly Shows How This Can be Done at a Comparatively Trifling Expense.

The life of a dyspeptic is beyond doubt one of the most unhappy lots that can

befall humanity. There is always a feeling of over-fullness and distress after eating, no matter how carefully the food may be prepared, and even when the patient uses food sparklingly there is frequently no cessation of the distressing pains. How thankful one who has undergone this misery and has been restored to health feels can perhaps be better imagined than described. One such sufferer, Mrs. Thos. E. Worrell, of Dunbarton, N. B., relates her experience in the hope that it may prove beneficial to some other similar sufferer. Mrs. Worrell says that for more than two years her life was one of constant misery. She took only the plainest food, and yet her condition kept getting worse, and was at last seriously aggravated by palpitation of the heart brought on by the stomach troubles. She lost all relish for food and grew so weak that it was with great difficulty she could go about the house, and to do her share of necessary household work made life a burden. At times it was simply impossible for her to take food as every mouthful produced a feeling of nausea, and sometimes brought on violent fits of vomiting which left her weaker than before. She had taken a great deal of medicine but did not find any improvement. At last she read in a newspaper of a cure in a similar case through the use of Dr. Williams' Pink Pills and decided to give them a trial. After using three or four boxes there was a great improvement in her condition and after the use of eight boxes Mrs. Worrell says, "I can assure you I am now a new woman, as strong as ever I was in my life, and I owe my present condition entirely to the use of Dr. Williams' Pink Pills, which have proved to me a wonderful medicine." Mrs. Worrell further says that Pink Pills were also of the greatest benefit to her husband, who suffered greatly with rheumatism in his hands and arms. At times these would swell up and the pains were so great that he could not sleep and would sit the whole night beside a fire in order to get a little relief from the pain he was enduring. Seeing how much benefit his wife had derived from the use of Pink Pills he began their use, and soon drove the rheumatism from his system and he has since been free from the terrible pains which had formerly made his life miserable. Both Mr. and Mrs. Worrell say they will always strongly recommend Dr. Williams' Pink Pills to ailing friends.

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BIRTH.

O'BRIEN—On July 28th, the wife of P. O'Brien, Recording-Secretary of Branch No. 163, C. M. B. A., of a son.

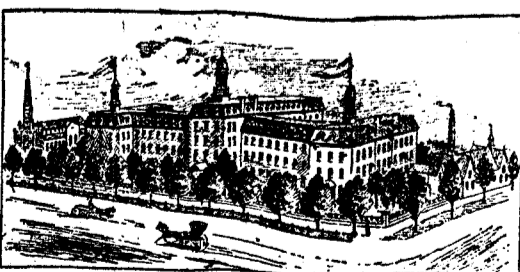
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